

CATHOLIC • ACTION •

Vol. XXVII, No. 9



September, 1945

N. C. W. C.—“BEGINNINGS”

By AGNES COLLINS

RELIGIOUS CEMETERIES

LEISURE TIME—A TWO EDGED SWORD

FAMILY STATE AND CHURCH

REBUILDING FOR CHRIST

TIME TO RETIRE? NO!

PLAN FOR NATIONAL DEFENSE

Our Common Catholic Interests:

Guides to Women Workers

Feast of Immaculate Heart of Mary

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and CATHOLIC ACTION*, monthly publication, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 7,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau*, sponsors two weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network—and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service*.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The Conference is conducted by an administrative board composed of ten arch-bishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic Organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

Monthly Publication of the

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXVII, No. 9



SEPTEMBER, 1945

OUR COMMON CATHOLIC INTERESTS

THE recently proposed suggestions for national defense made by the National Catholic Educational Association are worthy of serious study and discussion. Entitled "A Democratic Plan for National Defense," the report was drawn up by a special committee of the College and University section of the N.C.E.A. It begins by

N.C.E.A. Proposes
A Democratic Plan
For National Defense

voicing the deep concern of Catholic educators over current proposals for our permanent peacetime defense policy and affirms that the Catholic Educational Association is convinced that lasting peace must be brought about through international institutions for security which will make possible the progressive reduction of armaments.

Pending the realization of this ultimate goal of reduced armaments, the Association sees the need of providing a sound and adequate national defense policy. But it can only view plans involving compulsory universal military training in peacetime as being farthest from this ideal of reduction of armaments and as seriously jeopardizing its eventual realization.

The report has accurately stated the major factors that must enter into consideration when drafting a sound program of national defense: *first*, our new position politically in world affairs; *second*, the nature of the peace; *third*, the changing methods of warfare, consequent upon technological advance and the experiences of this war;

fourth, financial feasibility; *fifth*, the preservation of our unique democratic traditions.

In its democratic plan for national defense the Association declares that the essential problem is how to raise and keep in readiness an adequate reserve force in case of attack. There is no question of keeping the Nation on a permanent war footing. A realistic preparation for defense does not consist so much in mass manpower as in a nucleus of intelligent, interested and willing reserves. Moreover, a selective but at the same time adequate reserve force would be financially feasible and would be able to enlist the support of taxpayers year after year.

It appears that the reserve force is primarily an Army rather than a Navy problem, since the "citizen army" means civilian reserves, trained in peacetime, that would reinforce, as organized and distinctive units, the professional army in time of emergency or war. Navy needs are primarily professional and there is good reason for believing that conscription is unsuited to Navy needs. The same can be said for the Marines and the Army Air Corps. As an aid to recruiting these professional units recommendation has been made in some quarters to increase the number of Federal military academies or colleges, on the type of West Point and Annapolis. Limiting therefore, the real problem of reserves to the Army ground forces, the question is whether this "citizen army" should be on a mass or selection, on a quantitative or qualitative basis. Objectively, it seems that a

selective citizen reserve would be more efficient and more economical.

In working out its plan of defense, the National Catholic Educational Association was impressed by the high official regard held for the National Defense Act of 1920. Hence, the Association wonders whether the answer to the problem of reserves does not lie in this neglected Act which was written with the intention of providing America with just such a Citizen Army, based according to military experts on the principles left by George Washington. The Association emphasizes that, if the National Defense Act of 1920 was inadequate and found us unprepared for war in 1941, the situation was largely due to lack of appropriations. Congressional retrenchments would have brought the same fate to any similar program.

The report continues with a consideration of sections of the Act concerned with the National Guard, military service schools other than West Point, joint maneuvers of the National Guard and the regular Army, Reserve Officers Training Corps, special inducements for college students in the R.O.T.C. who have been selected for advanced training in the last two years of college, training camps for the R.O.T.C., Officers Candidate schools, junior R.O.T.C. units in high schools, junior National Guard, military schools, an Enlisted Reserve Corps, and Citizens Military Training Camps.

In conclusion the National Catholic Educational Association recognizes that it is easier to raise an army by legal compulsion than by voluntary methods; nevertheless, the Association asserts that a voluntary program such as it suggests can enlist sufficient numbers of really desirable recruits to constitute an adequate reserve force in times of peace.

REDOUBLED devotion to the duties of the home and the practices of their religion, use of their political rights for a good cause and of their influence in unions to prevent class hatreds; and loyalty to the tradition of the Church in aiding and championing the working people were among points of guidance given to 6,000 Catholic working women by the Holy Father, August 15. The audience was given following the first national convention of Italian Christian Women Workers in Rome, August 11-15 under the sponsorship of the Christian Associations of Italian Workers.

The Holy Father treated three topics: "Working Women and the Family"; "Working Women

and Public Life"; and "Working Women and the Church."

Declaring that woman's place is in the home with her family the Holy Father noted how the industrial era has brought changes unprecedented in human civilization which have obliged many women to leave the domestic hearth for work in offices, factories and shops. His Holiness urged the unmarried women to brave the contemporary current and the renouncement of pleasures in order to make their homes their sanctuaries in devotion to parents, brothers and sisters. Praising the efforts of the Church for a family living wage, so that the mother might be brought back to her true vocation in the home, the Holy Father addressed himself to the working wives: "... it is well known to Us how arduous it is to fulfill in faithfulness to God's laws the duties of a working woman in a public enterprise and at the same time those of the mother of a family. Neither do We ignore the fact that many women have been unable to resist but have been broken by the tension which results from that double office. . . . If you, also, beloved daughters, have to earn your daily bread in factories and shops, then in the hours which remain for your husbands and children give in doubled fervor the comfort of good example, of affectionate care, of constant love."

Urging that they make of their home "a place of tranquil and quiet life," the Holy Father counseled: "By the sanctification of feasts, by devout assistance at the Holy Sacrifice of the Mass, by frequenting Holy Communion, you will attain courage in the profession of your Faith, forbearance in the misfortunes and obstacles of life, force to maintain purity of mind and morals, marital fidelity and maternal love ready for every sacrifice, and, above all, will the grace of Jesus Christ abound in you, in your family and in your working companions, to the end that rectitude, loyalty, respect for the rights and dignity of others, and a readiness of mutual help will be the characteristic qualities of your common relations."

As to public life, the Sovereign Pontiff pointed out that the working woman has the same rights and duties as the working man. To place women on a lower economic plane than working men, His Holiness declared, would be unjust and would cause the unemployment of men.

"When the moral bases of the family and the State, which are the laws of God and of the Church, are concerned, all—men and women of every class and condition—are strictly obliged to make use of their political rights in the service of a good cause." Women, therefore, the Holy Father said, have an obligation to see to it that their labor unions, through the influence of the

Pope Gives Guides
To Women Workers
On Family, Public Life,
And Church

Gospel therein, give rise to real benefits to society."

Declaring that "The Church is the advocate, patron and mother of the working people" the Holy Father said: "Whoever would want to affirm the contrary and raise an artificially dividing wall between the Church and the working world would come to deny the facts of clear evidence." "Who," the Pope asked, "since the proletarian industry has existed has fought as the Church has in loyal struggle for the defense of the human rights of the workers? In loyal struggle, because it is an action to which the Church feels obliged by the law of Christ, before God. In loyal struggle, not to excite class hatred but to guarantee the working class the secure and stable condition which other classes of people already enjoy, and so that the working class may enter into and belong to the social community with rights equal to those of its other members." Citing instances where the Catholic Church can live and act freely, e.g., the United States, Canada and England and even in pre-1933 Germany, as places where there is no conflict between the Church and the working world, the Holy Father stated: "Only . . . where the life and work of the Church are hindered can an unknowing people be induced to believe that the Church is the enemy of workmen."

His Holiness warned his audience against being deceived by false propaganda, and, exhorting his hearers to be faithful to the long tradition the Church in Italy has for aiding and championing the working people, he urged: "Remain faithful to your convictions. Profess them courageously, carry them, in so far as you can, to their ultimate consequences. In an apocalyptic time such as ours only wholehearted souls, straightforward and resolute, have authority and value, only they succeed in overcoming every obstacle and in drawing others after them."

A RECENT decree of the Sacred Congregation of Rites designates the octave of the feast of the Assumption of the Blessed Virgin Mary, August 22, as the permanent date for the universal feast of the Immaculate Heart of Mary.

It will be recalled that during the appearances of the Blessed Mother at Fatima in 1917, she requested that devotion to her Immaculate Heart be made known and practiced by all men. "It is the will of God," she said, "that this devotion be established throughout the world."

A feast in honor of the Immaculate Heart of Mary had existed previous to the apparitions at Fatima, but only as a particular observance of the dioceses and religious communities which requested

special permission for it. However, His Holiness Pope Pius XII has instituted the feast of the Immaculate Heart of Mary as a universal one, officially promulgating the text of the Mass and Office, together with the degree, in a recent issue of the *Acta Apostolicae Sedis*.

The present Pontiff consecrated the entire world to the Immaculate Heart of Mary on October 31, 1942.

WORK so far accomplished on the new translation of the Old Testament which is now being carried on by some fifty of America's most prominent Catholic biblical scholars was reviewed at the recent eighth General Meeting of the Catholic Biblical Association held at Manhattanville College of the Sacred Heart, New York City.

The first drafts of twenty-six of the Old Testament books have already been submitted, it was reported. Though no date has been set for the completion of the new translation, the hope was expressed that the Book of Genesis would be available within a year. It was also announced that a new edition of the present Confraternity edition of the New Testament, with minor changes and corrections, will be published before the end of the year.

The Rev. Matthew Stapleton, of Boston, was elected president for the coming year. Other officers chosen include the Rev. Cyril Gaul, O.S.B., of St. Meinrad, Ind., vice president; Joseph Lilly, C.M., of Washington, D. C., general secretary; Dominic Unger, O.F.M. Cap., of Washington, D. C., assistant general secretary; John E. Steinmueller, of Brooklyn, treasurer; George Denzer, of Brooklyn, recording secretary.

IN THE August issue of CATHOLIC ACTION appeared a brief running story on the National Catholic Welfare Conference, which we hope was of interest to most of the readers of the magazine. We believe that the organization, functions and work of the National Catholic Welfare Conference, is of more than passing interest to most readers, and that the interest aroused by the brief article in the August issue has only served to whet the appetite.

As a consequence it has been decided to run a series of detailed articles on the Welfare Conference as the special monthly feature for the coming season.

The first article in the series is on the "beginnings" of the Conference (page 6), and is contributed by Miss Agnes Collins, librarian, N.C.W.C.

Designation of New
Feast of Immaculate
Heart of Mary

The Truth
About N.C.W.C.

N. C. W. C. — "Beginnings"

By AGNES COLLINS

"OUR people will rise as one man to serve the nation. We are all true Americans, ready as our age, our ability and our condition permit, to do whatever is in us to do for the preservation, the progress and triumph of our beloved country." This was the message presented by Cardinal Gibbons to President Wilson on April 18, 1917, in the name of the Archbishops of the Catholic Church. This pledge made twelve days after the declaration of the First World War was the first offered by any religious body in the country.

To fulfill this pledge the National Catholic War Council was organized. When the war came, Catholic individuals and societies throughout the land offered their services to the government. But there was no existing Catholic national agency through which they could contribute to the war effort as Catholics.

The Reverend John J. Burke, C.S.P., who had founded the Chaplain's Aid Association, to meet the spiritual needs of our soldiers, saw the necessity of an authoritative, Catholic center. He went to Cardinal Gibbons with the problem and a suggested solution—the calling of a general meeting of all Catholic societies and interests with the purpose of unifying Catholic war work. Cardinal Gibbons requested Father Burke to present his idea to Cardinal O'Connell and Cardinal Farley, and if they concurred, to proceed to act. The three Cardinals agreed to the plan and Father Burke wrote to the Archbishops and Bishops of the country, inviting each to appoint one clergyman and one layman as his representative at the proposed meeting to be held in Washington, at the Catholic University, August 11 and 12, 1917.

At this historic conference there were official representatives from sixty-eight dioceses, representatives of twenty-seven national Catholic organizations, members of the Catholic Press Association—the total number of delegates, 115. The meeting resolved "to devise a plan of organization throughout the United States to promote the spiritual and material welfare of the United States troops at home and abroad, and to study, coordinate, unify and put into operation all Catholic activities incidental to the war." Representatives were appointed by the Archbishops and for some months they planned the work of organiza-

tion. In November, the Archbishops of the United States constituted themselves the National Catholic War Council and appointed as their Administrative Committee four Bishops.

"From the first day of the War Council's activity, its interests were in the care of the Reverend John J. Burke, C.S.P., chairman of the Committee on Special War Activities," wrote Cardinal Gibbons in the Preface of *American Catholics in the War*, by Michael Williams. "While the text of this narrative will bear testimony to his singular insight, efficiency and devotion, I feel it a duty to add here the expression of my gratitude to him and of my admiration for the qualities of mind and heart that he brought to the doing of a great work for Church and country."

The National Catholic War Council was officially recognized by the United States government as the agency of Catholic activity and is specifically mentioned as one of the seven great welfare organizations of the United States.

In addition to the magnificent achievements of the Council during the war, it won the highest recognition for its reconstruction work abroad following the war. More than one hundred women were sent overseas in 1919 to establish centers for the children and working women of the devastated areas of France and Belgium, many in towns where American boys had fought and died—Verdun, Arras, Amiens, St. Mihiel, etc.

In Paris, a group of these women, all trained workers, conducted the Etoile Club, a beautiful and popular club for American enlisted men who were impatiently waiting return to the United States.

"When peace came, we were called upon to decide what to do with the great organization of our Catholic resources made necessary by the war. Catholics had developed a consciousness of greater strength and responsibility. They had come to a larger participation in the religious and spiritual life of the country. Were they now to disband and to depend upon scattered and divided efforts or combine and develop this new strength as a means of further service to the Church and the nation? Fortunately a wise and farseeing spiritual leadership selected the latter course," wrote Archbishop Dowling, former Archbishop of St. Paul, Minn.

In February, 1919, seventy-seven Bishops of the United States met in Washington to celebrate the Golden Jubilee of Cardinal Gibbons. His Holiness, Pope Benedict XV, sent as his Special Delegate, Cardinal Ceretti, who announced the wish of His Holiness that the Bishops plan an annual meeting "whereat they would take common counsel on matters of general import and establish definite departments that would, under their supervision and direction, carry out the work assigned."

In pursuance of this suggestion, which Cardinal Gibbons regarded as "a divine call," the Bishops at their meeting September 24, 1919, at which were present ninety-two of the then one hundred and one Ordinaries, resolved that an organization of the Bishops be formed to be known as the National Catholic Welfare Council. It was decided that an Administrative Committee of seven members of the Hierarchy be elected by the Council to transact all business between meetings and to carry out the wishes of the Council as expressed at its annual sessions. A General Secretary was appointed as the chief executive officer of the Administrative Committee. The meeting authorized the establishment of several departments each with a specific function: The Executive Department; the Department of Education; the Press Department; The Department of Social Action; the Legal Department; the Department of Lay Organizations—the National Council of Catholic Women and the National Council of Catholic Men, each of the departments to have as its immediate head an episcopal chairman, one of the Bishops of the Administrative Committee. National headquarters were selected at 1312 Massachusetts Ave., N. W., Washington, D. C.

"His Holiness, Pope Benedict XV, learned with the most lively interest the good news of the meeting held at Washington by the Hierarchy," wrote Cardinal Gasparri to Cardinal Gibbons on November 13, 1919.

"His Holiness expressed the wish that the resolutions adopted at the meeting will bear the desired fruits to the Church in that country and as a pledge of the aid of heaven he imparts most heartily to Your Eminence and to your venerable colleagues the Apostolic Blessing."

In the letter of August 10, 1927, addressed by His Holiness, Pope Pius XI, to the Cardinals, Archbishops, and Bishops, the Holy Father refers to the National Catholic Welfare Conference as an "organization not only useful but necessary to you."

This high commendation was particularly gratifying for only five years earlier the very existence of the organization had been threatened. A

few members of the Hierarchy, evidently seeing no necessity for its being in peace times, asked the Holy Father, Pope Pius XI, to abolish the National Catholic Welfare Council. His Holiness notified the Bishops that there would be no annual meeting held. The Administrative Committee immediately requested of the Holy Father an opportunity of presenting the case of the organization. This request was granted and two Bishops as representatives went to Rome. As a result, the following announcement was made:

"In a plenary session held on June 22, 1922, the Sacred Consistorial Congregation, acting on new data, has decided that nothing is to be changed concerning 'The National Catholic Welfare Council,' and that, therefore, the Bishops of the United States of North America may meet next September as is their custom." (The title "Council" was changed to "Conference" in 1923.)

In 1936 the N.C.W.C. was honored by a personal visit from the present Holy Father, Pope Pius XII, when as Cardinal Pacelli he came to this country. In his Encyclical "The Church in the United States," His Holiness spoke to the Bishops of the United States:

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your Episcopal authority."

In recent years the Department of Catholic Action Study and the Youth Department were added to the organization. With World War II, the National Catholic Community Service was established, and more recently War Relief Services—N.C.W.C., the two combining in a broader work the activities of the parent organization, the National Catholic War Council.

Last September 24, 1944, the N.C.W.C. celebrated the silver jubilee of its foundation. "It is doubtful," wrote *America*, "if the Bishops who gathered on that date twenty-five years ago to carry out the suggestion of Pope Benedict XV fully realized the importance of the institution they were founding. They could hardly have foreseen the magnificent development it was to undergo and the enormous influence it was destined to exert in the life of the Church, not only in the United States but throughout the world. . . . *America* unites with His Holiness, the members of the Hierarchy, and the faithful in all parts of the world in offering its congratulations to the Conference on the occasion of its silver jubilee for its magnificent achievements in the past and adds a hearty God-speed for its future work in spreading the Kingdom of Christ."

REBUILDING FOR CHRIST

N.C.W.C. Forum Series

1945-1946

ARTICLE I: CATHOLIC ACTION WORKS

This new series of articles on Catholic Action and social problems and activities, offered by the N.C.W.C. Study Club Committee, has been prepared for general use, but with lay leaders especially in mind.

Use these articles:

- For your own information
- As texts for discussion clubs, forums, round tables, radio talks
- As aids for organization programs
- For informal discussion at home and abroad

Use the questions at the end as guides for reading and discussion

“CATHOLIC ACTION” is a technical term meaning the religious, apostolic work done by the organized laity, under a mandate of the Bishop, helping the clergy and the hierarchy spread the Faith and intensify it. One of the most effective ways for doing this is the specialized “cell” or group of persons who are concentrating on changing the very atmosphere of their surroundings by making it more Christian.

An actual example of such a cell is found in a certain parish we shall call St. Mary’s, located in an industrial city.

Henry Miller, member of a U.A.W. local union, was a regular run-of-the-mine Catholic. He felt an occasional urge to help “make Catholics” out of his fellow workers but never did anything about it. He always said to himself: “Well, that’s the Priest’s business; I’m tending to my own affairs.” But he knew in his heart that he was wrong and one bright day happened to pick up a pamphlet brought home by his daughter.

“Catholic Action,” it said, quoting from Pope Pius XI, “is necessary ‘because the clergy is quite insufficient to cope with the needs of our times. This is so, either because in certain places it is not numerous enough; or, because many sorts of persons, refractory to its beneficent influence, remain strangers to the counsels and precepts of the gospel teaching. Hence it is necessary that all men be apostles; it is necessary that the Catholic laity do not stand idle, but be united with the ecclesiastical hierarchy and ready to obey its orders; that they take their share in the holy warfare.’”

“That hits the nail on the head,” said Mr. Miller.

Shortly thereafter he and four other men of St. Mary’s were being coached in the principles of

Catholic Action, and some of its methods, by the Reverend Pastor. One of these men was the President of the Holy Name Society, one was an officer of the St. Vincent de Paul Conference, and the other two were men who had not been very active in the parish, but were spotted by the Pastor as natural born leaders.

Lytle was the name of one of the latter and he quickly caught on to the idea of the technique of the Catholic Action cell, which is, “See! Judge! Act!” Each member was supposed to be a “militant” or leader of a few men with whom he normally found himself associated. Lytle soon interested his own “team” in a problem they all saw in the parish.

“We men of this Church,” he said at a meeting of the Board of the Parish Council of Men, “certainly spend a lot of time just doing nothing in particular at Mass.”

This was a practice which the cell “judged” as something all out of harmony with the mind of the Church and surely out of keeping with the value of the Mass. But *why* do the men do it?

The net result of the enquiry was that Father Driscoll, assistant in charge of the Holy Name Society, called three special meetings for all the men of the parish, and gave two talks to the whole congregation on the special subject of the laity’s participation in offering up the Sacrifice of the Mass with the Priest. This was news to a lot of the men and so was an explanation of the leaflet missal. Lytle and his team did a lot of follow-up work and three months later a quick check indicated that about one-third of the men at Mass were using either the leaflets or vest-pocket size missals.

Even more interesting, if not more important, was how Miller helped "change the atmosphere" at the shop where he worked. A fellow by the name of Ferris was a bad actor in the way of foul language and obscene jokes. He had definite communistic leanings and took religion for a grand ride whenever he could. Miller didn't preach to him. Far from it, he went out of his way to be friendly. He and his wife had Ferris and Mrs. Ferris come over to their home, and so forth. They did favors for them and somehow or other in a little while Ferris seemed to lose most of his taste for back alley jokes and the communists discovered they were losing a fellow-traveler.

This is one important aim of Catholic Action: To change the atmosphere from paganistic irreverence to Christian reverence of God.

II

In the United States the focal point for Catholic Action is in the National Catholic Welfare Conference. This voluntary union of the Archbishops and Bishops was established September 24, 1919, and grew out of the National Catholic War Council created by the American Hierarchy.

"Acting with the full approval of the Holy Father, the Bishops established the Conference for the purpose of 'unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities.' In announcing this action to the citizens of the country the Bishops stated in a Joint Pastoral Letter the purpose of the organization in these words:

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

"This judicious leadership on the part of the Bishops looks towards one chief objective—the participation of the laity in their own special work of building up and strengthening the Kingdom of Christ in this nation. With prudent care they have provided the means and direction for a coordinating national center to stimulate and aid an intelligent apostolate among the Catholic men and women of our country."—*Most Rev. Michael Ready.*

The work of the N.C.W.C. is divided among a number of appropriate departments, bureaus and offices. The *Executive Department* embraces, in addition to the Office of the General Secretary, those of *Immigration, National Center of the Confraternity of Christian Doctrine, Information, Publications*, and others. Other Departments are *Youth, Education, Press, Social Action, Legal,*

Catholic Action Study, War Relief Services, and the *National Catholic Community Service.*

In addition there is the *Department of Lay Organizations*, and it is here that all lay organizations of Catholic Men and Catholic Women find their proper point of common contact. The National Council of Catholic Men and the National Council of Catholic Women are coordinate branches of the Lay Organizations Department.

The N.C.C.M. and the N.C.C.W. have for their general purposes:

1. To serve as a channel for conveying information and services from the departments, bureaus, and offices of the National Catholic Welfare Conference to the laymen and laywomen of the various dioceses and parishes throughout the nation.
2. To undertake national activities under the guidance and approval of the Bishops of the country.
3. To be a central clearing house for the exchange of information regarding activities of the Catholic laity.
4. To aid existing Catholic lay organizations to work more effectively in their own fields; to unite their representatives in a national center for their common good and for the benefit of national Catholic interests.
5. To help develop national centers of Catholic Action for men and for women.

The organizational machinery for putting Catholic Action into practice under the aegis of N.C.W.C. is normally that of Diocesan Councils of Catholic Men and Diocesan Councils of Catholic Women affiliated with their respective National Councils.

The Catholic Action "cell" described in the first part of this article is composed of the officials of a Parish Council of Catholic Men. It might just as well have been composed of other men of the parish who were answering the call to Catholic Action. Parallel opportunities exist for women and for youth.

III

The Holy Father and the Bishops have urged a better understanding of the term "Catholic Action." The definition given by Pius XI is the familiar one: "The participation of the laity in the Apostolate of the hierarchy." This involves the four essential characteristics of Catholic Action without any one of which the activity in question is not, technically speaking, Catholic Action: (1) Lay; (2) Organized; (3) Apostolic; (4) Mandate of the Bishop.

Pius XI has given the two great reasons for the necessity of Catholic Action, i.e., the scarcity of

priests, and the secularism of the day. It is safe to say that any Catholic who gives the matter a moment's thought will agree that there are not enough priests to go around, and that due to modern irreligious attitudes, what priests there are cannot get a hearing in those circles where they are needed most.

This is why Mr. Miller of our story saw the import of the Pope's words "Hence it is necessary that all men be apostles." He was encouraged when he read further that Pius XI said that Catholic Action is truly a vocation and then felt a thrill of exhilaration when later he saw the words of the present Pontiff in *Summi Pontificatus*: "To the laity is entrusted a mission than which noble hearts could desire none higher nor more consoling."

For both clergy and laity who are looking for well coordinated statements of the principles of Catholic Action and workable methods of applying them a bibliography is appended.

DISCUSSION QUESTIONS

(Answers can be found in references listed below)

1. Is Catholic Action something new?
2. To whom was Christ speaking when He said: "Go and teach all nations"?
3. What connection, if any, is there between the doctrine of the Mystical Body and Catholic Action?
4. What is meant by the "character" imprinted on the soul in the sacrament of Confirmation?

5. What is Pius X reported to have said is more necessary than more churches, schools, or priests?
6. What are the four essential characteristics of Catholic Action?
7. In every day use, in your own locality, what do most Catholics think is meant by Catholic Action?
8. What do you mean by the "auxiliaries of Catholic Action"?
9. What is meant by "specialized" Catholic Action?
10. Who was the founder of Catholic Action?

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"THE CAMERA CANNOT LIE"

ON AUGUST 30, His Holiness, Pope Pius XII, spoke to the representatives of the six major American newsreel companies, receiving them in private audience.

Recalling the popular expression "the camera does not lie," the Holy Father pointed out that the camera, nevertheless, may be used in a very selective way in what it reproduces and be "turned into an effective instrument to create false impressions," and to propagate "distrust, enmity and hate."

The "high responsibility of safeguarding and defending the newsreel against men of little conscience who might wish to use it to spread half truths" was emphasized by His Holiness, Pope Pius XII. In his address the Pontiff said:

"When We have before Us a group of newsreel executives representing, as you do, the most influential agencies in that field of information, our thoughts turn at once to reflect on the immense strides made by modern science in bringing to the entire world the important happenings of the day.

"It is not a matter of reporting scenes; the scenes themselves are presented as if they were taking place before the eyes. People in your own vast country see what is being done on the other

side of the globe. Is that altogether true? So true that sound and safe judgments may be formed on the information given?

"The camera cannot lie, they say. No, but it may be very selective in what it reproduces. Thus, truthful as it is, it may be turned into an effective instrument to create false impressions and propagate the evil spirits of distrust, enmity and hate.

"Hence, there rests upon you gentlemen and other officers of your profession the high responsibility of safeguarding and defending the newsreel against men of little conscience who might wish to use it to spread half truths, to give disproportionate and unreasonable prominence to certain details, barely touching or omitting others, so that those who view the reels will almost necessarily be led to conclusions that are unfair and, perhaps, disastrous to the concord that should reign between all members of the dear human family.

"We are happy to avail ourselves of this occasion and express our keen interest in your work and renew our prayer that Divine assistance may enable you to do much good for the peace and prosperity, material and spiritual, of your fellowmen. May God's blessing descend copiously on you and your loved ones at home."

LEISURE-TIME—

A TWO-EDGE SWORD

By REV. CHARLES E. BERMINGHAM

Director, N.C.W.C. Youth Department

IT IS about time that people began to take seriously their leisure-time. Leisure is becoming such an individual and social problem we may soon find people advocating the abolition of the machinery which creates it. It would surely be a reversal of present trends to advocate a longer workweek, doing away with early retirement and the discarding of time-saving devices at home and at work. These practices of modern American society have been looked upon as benefits. Unfortunately, some of the effects of the newly found free time are more burdensome than the drudgery and toil from which we are freed.

The Crux of the Problem

A considerable number of persons, old and young alike, are unprepared to use leisure hours advantageously. Read the Monday morning newspapers for evidences to prove this statement. Saturday and Sunday, days of relative leisure, are the high spots of the week in that page of human life which might be entitled "Social Disorders." The reader of Monday morning's paper is usually treated to a fair sample of robbery, murder, suicide and such leisure-time activities as wife beating, drunkenness, and child abandonment. This would not include the list of avoidable accidents, mental and physical dissipation, improvident spending of money, and a long list of unpublicized sins, both venial and mortal. Without painting too dark a picture, it would seem that the moralists and the sociologists might well put the problem of leisure-time high on their lists of human problems yet to be solved.

The Positive Loss

It would be wrong to add up the waste and loss incurred by the individual and society merely in terms of misuse and abuse of leisure hours. The more important factor of loss occurs in the pass-

ing by of opportunities to use leisure for the benefit of society and the individual. The common thinking on the subject associates leisure with play. In the minds of many play is merely a pleasant, and not necessarily useful, activity of life. It is good if it can be kept from being harmful or wrong.

It does not occur to the mass of men that these leisure hours which are associated with work, sleep, and other necessary duties are part of God's endowment of time. We are told in Missions and Retreats that we shall be judged on the use we have made of time. The question will not be one merely of whether we have done something wrong but have we failed to seize the opportunity of using and improving our God-given talents to the temporal and eternal welfare of ourselves and others.

Conclusions

When the religious teacher, the parent, the social worker and society as a whole begin to fully realize the positive opportunities and obligations of leisure hours, their program of activities will be molded proportionately. The activities of the church, school, home, or community will be raised above the insufficient objective of keeping a person from being bored or out of harm during his leisure hours. Increased leisure should be utilized to forward and conserve the physical, mental, and spiritual life and to perform good works for God and neighbor. In that day when men and the teachers of men deepen their understanding and appreciation of the place of leisure, we may see instituted a program of activities satisfying, wholesome, enjoyable, and constructive. Then, indeed, there will be less discussion of the leisure-time problems of youth, the hours of boredom in middle life, and of the bleak, empty years of retirement.

"Aristotle may have gone too far when he said that the object of education was to help men to use their leisure rightly. But we have treated the majority as if they were to have no leisure, or as if it did not matter how they used what leisure they had. Art, music, science, literature were for the few. The rest were disinherited from some of the purest and highest pleasures. They might be machines or animals: men in the Shakespearean sense they could not be. That is the type of democracy with which we have been, and are, content. . . . Fifty years ago the employment of leisure was no problem for any but the well-to-do, who mostly wasted it. Today it is becoming a commonplace of education." —Richard Livingstone before the British Association for the Advancement of Science.

By direction of the Holy See the Diocese of Omaha has been created a Metropolitan See with Suffragan Sees of Lincoln and Grand Island, and its Bishop, the Most Rev. James H. Ryan, appointed its first Archbishop. This change will place the state of Nebraska in the Province of Omaha and leave only the state of Iowa in the Dubuque Province.

This change in the ecclesiastical jurisdictions has been occasioned by the development of Catholic life in the area. The State of Nebraska, with an area of 77,520 square miles and a total population of 1,377,963, has an estimated Catholic population of 200,000 with almost 500 priests in active service.

In late years Omaha has grown to be a very large metropolitan center. It has a population of a quarter of a million people. Most of the railroad lines to the West begin in or pass through Omaha. It is also an important center for air lines. Industrially it has been increasing from year to year.

Within the last few years the Catholic population of the Diocese of Omaha has increased from 100,000 to 120,000. It has in the city itself 35 flourishing parishes, where 25 years ago it had but one-half that number. Charitable institutions caring for every type of human ills and needs can be found there. Outstanding is "Boys' Town," Father Flanagan's Home for Boys.

Archbishop-elect Ryan was born in Indianapolis, December 15, 1886. His religious studies were made at Mount St. Mary's Seminary of the West, Cincinnati, and the North American College in Rome, where he received the doctorate in Sacred Theology and Philosophy. He was ordained to the priesthood in Rome on June 5, 1909.

Soon after ordination he became an educator, joining the faculty of St. Mary-of-the-Woods College, Terre Haute, Ind. He became president of the college in 1919, but a few weeks later was chosen Director of the Department of Education, National Catholic Welfare Conference, and served also as Executive Secretary of the N.C.W.C. At the same time he served on the faculty of the Catholic University of America.

He was made a Domestic Prelate in 1924 and on November 14, 1928, was formally installed as Rector of the Catholic University. He was consecrated Titular Bishop of Modra on October 25, 1933, and appointed Bishop of Omaha on August 3, 1935, and installed on November 21 of that year. He is at present a member of the Administrative Board of the National Catholic Welfare Conference with special assignment as Episcopal Chairman of the N.C.W.C. Department of Youth.

Coadjutor Bishops Named for Sees of Albany and LaCrosse

The following episcopal appointments by the Holy Father have just been announced through the Apostolic Delegation in Washington:

The Rt. Rev. Msgr. William A. Scully, secretary for Education for the Archdiocese of New York, to be Titular Bishop of Pharsalus and Coadjutor Bishop of the Diocese of Albany.

The Rt. Rev. Msgr. John P. Treacy, director of the Pontifical Society for the Propagation of the Faith for the Diocese of Cleveland, to be Titular Bishop of Metelis and Coadjutor Bishop of the Diocese of La Crosse, Wis.

Bishop-elect Scully, becomes Coadjutor to the Most Rev. Edmund F. Gibbons, Bishop of Albany. The new Bishop was born in New York City in 1894. A graduate of Cathedral College, New York, and of St. Joseph's Seminary,

Month by Month

Dunwoodie, Yonkers, N. Y., Monsignor Scully was ordained to the priesthood on September 20, 1919, in St. Patrick's Cathedral, by the late Cardinal Hayes. Following studies at the Catholic University of America in 1919-20, the Bishop-designate was assigned to the Church of the Sacred Heart of Jesus, in New York, becoming pastor in 1936. He became Director of Religious Education in the Archdiocese of New York in 1940, and Secretary for Education in 1942.

Bishop-elect Treacy, who becomes coadjutor to the Most Rev. Alexander J. McGavick, Bishop of La Crosse, was born in Marlboro, Mass., in 1890. Monsignor Treacy attended Holy Cross Preparatory School and Holy Cross College, Worcester, Mass., for two years and then entered the Catholic University of America, where he was graduated with the class of 1912. He subsequently attended St. John's Seminary, Brighton, Mass., and was ordained to the priesthood in 1918, by Bishop John P. Farrelly, then Ordinary of the Diocese of Cleveland.

After serving in pastoral work for twelve years, the Bishop-designate became Cleveland Diocesan Director of the Pontifical Society for the Propagation of the Faith, an office he has held for 14 years. He was a member of the United States Social Service Commission which went to Latin America in 1939.

Franciscan Named by Holy Father To Be Vicar Apostolic of Guam

Another appointment of the Holy See just announced by the Apostolic Delegation in Washington is that of the Very Rev. Apolinaris Baumgartner, O.F.M. Cap., Vicar of Immaculate Conception Monastery, Yonkers, N. Y., to be Titular Bishop of Joppe and Vicar Apostolic of Guam.

Father Apolinaris will succeed the Most Rev. Leon Angel Olano y Urteaga, O.F.M. Cap., who has resigned and who has been named an Assistant at the Pontifical Throne.

CATHOLIC ACTION—MONTHLY PUBLICATION OF THE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

N. C. W. C. ADMINISTRATIVE BOARD

MOST REV. EDWARD MOONEY, Archbishop of Detroit, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. SAMUEL A. STRITCH, Archbishop of Chicago, vice chairman of the Administrative Board and treasurer; MOST REV. FRANCIS J. SPELLMAN, Archbishop of New York, secretary of the Administrative Board; MOST REV. JOHN T. McNICHOLAS, O.P., Archbishop of Cincinnati, episcopal chairman of the Department of Education; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Legal Department; MOST REV. JOHN J. MITTY, Archbishop of San Francisco, episcopal chairman of the Department of Catholic Action Study; MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul, episcopal chairman of the Press Department; MOST REV. JOHN F. NOLL, Bishop of Fort Wayne, episcopal chair-

The Bishop-elect, who was William Walter Baumgartner before entering religion, where he took the name of Apolinaris, was born in Brooklyn, N. Y., on July 24, 1889.

Bishop-elect Baumgartner studied for the priesthood at St. Anthony Seminary, Marathon, Wis., and was ordained on May 30, 1926, by the Most Rev. Alexander J. McGavick, Bishop of La Crosse.

Following his ordination, the Bishop-designate made studies in journalism at Columbia University, New York, and subsequently served as editor of the *Seraphic Chronicle*, Yonkers, N. Y., and the *Mission Almanac*, Yonkers, N. Y. He was guardian and pastor of the Church of St. John the Baptist, New York City, from 1936 until assuming his post at the Immaculate Conception Monastery.

Must Off the Press—

Proceedings 22nd National Convention, N.C.C.W.

The wartime achievements for Church and Country of Catholic women's organizations, and the opportunities for future service, are contained in the recently published proceedings of the 22nd National Convention of the National Council of Catholic Women, held at Toledo in October, 1944, under the sponsorship of the Rev. Karl J. Alter and the Toledo D.C.C.W.

His Excellency, the Most Reverend Michael J. Ready, Bishop of Columbus, speaking as the then General Secretary of the National Catholic Welfare Conference, struck the keynote of this future service in his address, "The Task of Unity." "Justice and human dignity and family sanctity and charity are fundamental considerations in providing F.I. Joe and all his relatives the better and happier America," said Bishop Ready in pointing out specific ways in which this justice and charity should be exemplified in the lives of all.

A message from His Excellency, the Most Reverend Amato Giovanni Cicognani, Apostolic Delegate to the United States, imparting the Holy Father's Apostolic Benediction to the delegates to the convention, and a letter of greeting

from the late President of the United States, Franklin D. Roosevelt, open the proceedings.

This record of sessions on The Family, International Relations, War Relief, and Social Service provides a wealth of material for the development of local programs of cooperation in these fields.

The addresses of Bruce Mohler, director, Immigration Bureau, N.C.W.C., on "War Relief Needs in the Mediterranean Area and England," which recorded his observations on his trip to these areas, and that of Burke Walsh, assistant director, Press Department, N.C.W.C., "Report of a War Correspondent," which gave an account of the experiences of N.C.W.C.'s official press representative in Italy during the Allied invasion of that country and the occupation of Rome, are outstanding war records included.

The proceedings volume is available from National Headquarters at \$2, postpaid.

Jaime Fonseca Mora Succeeds Mr. Siri As Editor of "Noticias Catolicas"

During the past month the editorship of *Noticias Catolicas*, the Spanish-language news service issued by the Press Department of the National Catholic Welfare Conference, has passed from the hands of Carlos A. Siri to those of Jaime Fonseca Mora.

Mr. Siri has given up the editorship of the Service to become First Secretary of the El Salvadorian Embassy in Washington. Head of *Noticias Catolicas* from its beginning in 1941 till the present time, and largely responsible for its development into what has been called an outstanding agency of Catholic information and instrument of understanding and good-will among American nations, Mr. Siri has the satisfaction of seeing the service reach more than fifty papers, including some of the largest metropolitan dailies, and publications in all of the Latin American countries.

Jaime Fonseca Mora, who has been Mr. Siri's assistant through most of the life of *Noticias Catolicas*, has been named to succeed him as editor. Mr. Fonseca, a citizen of Costa Rica, has also served his country as Consul in Washington. He directed the affairs of *Noticias Catolicas* during several absences of Mr. Siri, when the latter went to contact editors and study conditions in the Latin American news field.

CATHOLIC ACTION extends good wishes to both men in their new assignments.

Confraternity of Christian Doctrine Plans Symposium in Honor of Pope Pius X

An observance of the fortieth anniversary of the publication of the Encyclical *Acerbo Nimis* of Pope Pius X, urging regular instruction in Christian doctrine, is planned by the Confraternity of Christian Doctrine under the direction of the Most Reverend Edwin V. O'Hara, Bishop of Kansas City. The jubilee celebration will take the form of a symposium of 12 papers dealing mainly with the pontificate of Pope Pius X.

Among those who will contribute to the symposium are the Very Rev. Thomas Plassmann, O.F.M., president of St. Bonaventure College, whose topic will be "Pope Pius X and the Catholic Priesthood," and the Very Rev. Raphael Huber, O.M.C., professor of Church History at the Catholic University of America, who will present a paper on "Pope Pius X: His Life and Times."

The papers will later be published in book form to serve as America's contribution toward the early beatification of the "great Peasant Pope and Advocate of Frequent and Early Reception of Holy Communion." His beatification cause now is in progress before the Sacred Congregation of Rites.

NATIONAL CATHOLIC WELFARE CONFERENCE

Chairman of the Department of Lay Organizations; Most Rev. KARL J. ALTER, Bishop of Toledo, episcopal chairman of the Department of Social Action; and the Most Rev. JAMES H. RYAN, Bishop of Omaha, episcopal chairman of the Department of Youth.

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Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

NATIONAL COUNCIL CATHOLIC WOMEN

Time To Retire?—News Round-Up
—International Reunion—War
Relief—With Our Nationals

TIME TO RETIRE? NO!

By MARY H. MAHONEY

Chairman, N.C.C.W. Committee on International Relations

THE war in the Pacific is over! These breath-taking words, so long anticipated, relieve us from such fear, tension and worry that the ensuing exhilaration of spirit ranges from a fervent "Thank God" to the question of sparing enough sugar for a Victory cake.

It is natural that we should relax and yearn for the pleasant diversions which occupied the time given in recent years to bond selling, canteen work and surgical dressings. We women have done an excellent job during the war; in the various services, in factories, hospitals, and at home, playing the role of both parents.

Our volunteer services deprived us of leisure, but we heard lectures and attended discussions on the Dumbarton Oaks Proposals so that we might register our opinions before the San Francisco Conference opened on April 25. Judging from the reports of action taken by Council women from New York to California, we may feel a small measure of pride in the influence we wielded in the amendments to the Dumbarton Oaks Proposals.

But—our work for victory is not over. We must use the same energy to help win the peace. We must all assume this responsibility, for Pope Pius XII has summoned us: "All are called upon to devote themselves to it, each in his own office and at his own place. Nobody can bring to this task too much anxiety or zeal." *

The most constructive step yet toward peace was taken when our Senate ratified the United Nations Charter. After he signed it, President Truman expressed the hope "that the peoples of the United Nations will inform themselves of the possibilities of what the Charter opens to them and will make the organization of the United Nations their common instrument to achieve their common purpose."

Accordingly, the International Relations Committee of the National Council of Catholic Women urges all women, individually and in groups, to study the Charter of the United Nations. This

Charter must be made to work. However, it is not perfect; nor is it as fixed as the laws of the Medes and Persians. We must realize its provisions and limitations; and we must work intelligently for its application and improvement.

Certainly we can devote our energies to no cause which is more magnificent, nor more Christian. Our efforts to mold a better world, a peaceful world, by safeguarding the welfare of our neighbors is but a reflection of the Catholic philosophy of life. Even if the Second Commandment did not offer us a motive, fear of the atomic bomb would make us realize the need for cooperation.

It is the principle of combined effort which must be borne in mind as we study the framework of the Charter, from the preamble to the last chapter. In the process of working together there will be difficulties arising from different points of view. For the guidance of the world's leaders we must pray constantly that God's grace may enlighten their minds and direct their actions. For the citizens of the world, impatient for a quick solution, it is well to recall the words of Pope Pius XII:

"From the cessation of hostilities to true and genuine peace the road will be long and arduous, too long for the pent-up aspiration of mankind starving for order and calm. But it is inevitable that it be so. It is even better thus. It is essential that the tempest of over excited passions be first let subside. . . .

"It is essential that the hate, the diffidence, the stimuli of our extreme nationalism should give way to the growth of wise counsels, the flowering of peaceful designs, to serenity in the interchange of views and to mutual brotherly comprehension." *

This comprehension can proceed only from a knowledge of the characteristics, customs and needs of the peoples of the world. So essential is this information to the welfare of all of us that every Catholic woman's organization should make a determined effort to develop interest in interna-

* Address to the Sacred College of Cardinals, June 2, 1945.

tional affairs among its members. Here are several suggestions:

1. At every meeting a brief report on current developments.
2. Diocesan and deanery sponsorship of a city-wide series of public discussions on various phases of the United Nations Charter.
3. Study groups on the commissions and agencies which will operate under the Social and Economic Council, such as the International Labor Organization, the International Bank and Monetary Fund, etc.
4. Radio programs based on such literature as "San Francisco; Goals and Achievements," "The United Nations Charter," C. A. I. P. report.

5. Widespread distribution of Catholic commentaries on the Charter of the United Nations.

It is only by constant and repeated effort through many channels that we can awaken *all* Catholic women to the realization that their daily actions are reflected in our international pattern, that race prejudice will be interpreted unfavorably, that selfish refusal to share our abundance will cause starvation in Europe, that undue pride in our national self-sufficiency will mean economic ruin for another country.

We made an all-out effort for war. Can we do less for peace?

WOMEN'S GROUPS COOPERATE IN WAR RELIEF

THE orphaned, homeless children of Europe, China and the Philippines are looking to American women for the clothes which children know "mother" always provides. And they do not look in vain! Catholic women's organizations are answering the appeal, through N.C.C.W., of War Relief Services-N.C.W.C. to participate in a vast continuing sewing project to remake, donate and collect clothing for these children, and for the Sisters, who, absorbed in their missions of mercy, disregard their own great need.

In a joint statement following the tragedy which cost the lives of eleven members of the staff of War Relief Services-N.C.W.C., the Right Rev. Msgr. Patrick A. O'Boyle, executive director, and the Rev. Dr. Edward A. Swanstrom, assistant executive director, said: "We owe it to those who have lost their lives, as we owe it to the war-stricken people they served, to continue the work of relief and mercy with a sense of even greater and more serious responsibility."

IMMEDIATE RESPONSE

The Catholic women's organizations of the country are doing just this. Already 600,000 copies of "A Special Appeal for Children in Need," which outlines what can be done by women's groups in this war relief project, have been distributed to societies of Catholic women in the United States. Eleven archdiocesan councils—Chicago, Cincinnati, Denver, Detroit, Los Angeles, Milwaukee, New Orleans, Omaha, Portland (Ore.), St. Louis, and San Antonio—and twenty-three diocesan councils—Amarillo, Burlington, Charleston, Cleveland, Duluth, El Paso, Galveston, Harrisburg, Helena, La Crosse, Lincoln, Monterey - Fresno, Natchez, Oklahoma City-Tulsa, Paterson, Pittsburgh, Rochester, St. Augustine, Savannah - Atlanta, Scranton, Spring-

field (Ill.), Winona and Youngstown—are already at work or have announced plans for their cooperation in this special appeal. Many others will join the ranks in September when meetings are resumed.

The "Appeal" has been distributed at council meetings and at church doors; publicity has been carried in local papers and diocesan bulletins. The Most Rev. Joseph H. Albers, Bishop of Lansing, addressed a letter to all pastors in his diocese, urging them to "enlist the interest and the work of the women's organizations of their parishes to provide for this much needed work of charity."

National organizations affiliated with N.C.C.W. have also sent enthusiastic pledges of assistance. To the National Council of Catholic Nurses and the International Federation of Catholic Alumnae, the needs of the Sisters in these war-torn lands have made a special appeal. In her message to diocesan councils of Catholic nurses, Miss Anne V. Houck, president, said: "We, as nurses, feel keenly the counsel and supervision in our lives received by many of us from Sisters. I am sure that we have always wanted in some way to do something in return for their generosity. Would this not be our opportunity?"

WOMEN'S INGENUITY MANIFEST

This "Special Appeal for Children in Need" has reached into all corners of the country and already sewing groups are at work. Mrs. Warren G. Knieriem, president, Los Angeles Archdiocesan Council, writes: "We have some groups already sewing but we plan to have a meeting of all Parish Chairmen and Sewing Chairmen at which the Rev. Thomas McCarthy, editor of *The Tidings*, will tell of conditions in the countries desolated by war; small children will model clothing made from used materials." From Mrs. E. W. Poehling, president, La Crosse D.C.C.W., comes this word:

"One group plans to put on a display of what has been accomplished. The price of admission will be a spool of thread, safety pins, needles, or some article of clothing." A tea is being held by the Augusta N.C.C.W., of the Savannah-Atlanta Diocesan Council, at which admission will be "a garment." Five hundred thousand women of the Chicago Archdiocesan Council of Catholic Women are ready to participate in this project when it is launched in the Archdiocese in September. "Many sewing groups are already organized and ready to make winter clothing for children out of adult's worn outer garments," said Miss Helen Ganey, president of the Chicago A.C.C.W., also "some of the societies affiliated with the Chicago Archdiocesan Council are particularly interested in supplying shoes and needed garments for the Sisters, who in taking care of the little victims of war are themselves too often forgotten."

INTEREST BECOMES REALITY

Extraordinary assistance in meeting the appeal has been received from the Dominican Nuns, West Springfield, Massachusetts; Our Lady of Wisdom Convent, Ozone Park, New York; the Sisters of St. Joseph, Tipton, Indiana; Misses

Katherine, Nora and Anna Desmond, Los Angeles, California; Mrs. Mary Shields, Los Angeles, California; Mrs. F. Feltman, New York City; and Mr. Mark Joyce, Beaverton, Oregon.

Boxes of clothing have already been shipped to the warehouse of War Relief Services-N.C.W.C. in New York from the following organizations: St. Elizabeth's Council, Port Neches, Texas, and St. James Parish, Port Arthur, Texas, of the Galveston D.C.C.W.; St. Thomas Parish Council, Winona, Minnesota; Wilmont Altar Society, Wilmont, Minnesota; St. Stanislaus Parish Council, Winona, Minnesota; St. Casimir's Parish Council, Winona, Minnesota; St. Mary's Parish Council, Winona, Minnesota; and St. Rose of Lima Parish Council, Lewiston, Minnesota, of the Winona D.C.C.W.; the Sisters of the Visitation, Rock Island, Illinois; the Sisters of St. Francis, Oldenburg, Indiana; and the Sisters of St. Joseph, Concordia, Kansas.

This tangible evidence of the charity that makes all people one will soon be felt in the lives of these little war sufferers and the Sisters who minister to their needs. But this is just a beginning! The help of every society of Catholic women is needed. What will be your response?

INTERNATIONAL REUNION

A woman in a small parish society of a little town may feel that she has a tiny part to play in the international field, but when that parish society is affiliated with the National Council of Catholic Women, she immediately becomes part of a world-wide union of Catholic women, and the interests and needs of women everywhere become her interests. The N.C.C.W. federates Catholic women's organizations in this country and through its membership in the International Union of Catholic Women's Leagues, unites them with Catholic women's organizations in sixteen other countries.

The war interrupted regular communication and meetings with these groups but as European countries were liberated, word was received of their efforts to contact each other and reestablish their activities. Mlle. Christine de Hemptinne, president of the Youth Section, I.U.C.W.L., wrote N.C.C.W. headquarters that the work continued quietly during the war, but much welfare and relief work is still necessary.

Mlle. Maria Baers, of Belgium, general secretary, International Catholic Social Service Union, wrote to N.C.C.W. of the great interest the European women were taking in the San Francisco Conference, and expressed the desire of the Belgian women to join with other Catholic women

in presenting to the Conference the views of Catholic women on international questions.

Another member of the Bureau, I.U.C.W.L., and also member of the National Advisory Board of Mexican Catholic Action, Srta. Sofia del Valle, was a recent visitor at headquarters, inviting representatives of N.C.C.W. to attend an Inter-American Women's Catholic Action Conference in Mexico City next October.

Srta. del Valle's visit coincided with the publication of the special war relief issue of *Monthly Message*. She was greatly interested in this appeal. Expressing the feeling that Catholic women of Latin America would wish to cooperate, Srta. del Valle said: "We women who have been spared the horrors of devastated homes, ruined cities, hunger, lost members of families, should show our love for the women of Europe by cooperating in this magnificent effort of the Catholic women of the United States. There could be no better way of establishing a closer bond between the Catholic women of the Americas than by participating in a common, noble cause. At the same time, we would be bringing encouragement to suffering women throughout the world."

Thus does the all-inclusive unity of membership in N.C.C.W. make the American Catholic woman of the city, the town, the rural community, one with Catholic women everywhere.

NEWS ROUND-UP

Chicago: Twenty-two Home Nursing classes established under Catholic auspices resulted from the appeal of A. C. C. W. speakers at twenty-one of the twenty-three District meetings. From April 30 to June 1 twenty-two District meetings were held to focus attention on the family, to study its difficulties and to develop a keen consciousness of its fundamental values and importance. About 1,500 Catholic Girl Scouts are taking part in the annual summer retreats sponsored by the Chicago A. C. C. W., under the direction of Mrs. John B. Bremner, member of the Chicago Girl Scout Board and of the National Catholic Advisory Committee for Girl Scouts. This project is under the supervision of the Rev. James C. Curry, executive director.

Detroit: A demonstration honoring our Blessed Mother was held May 13 in celebration of National Family Week. A memorial Mass was offered for the members of the armed forces.

Nashville: A campaign launched by the president of the Middle Tennessee Deanery Council of Catholic Women, Mrs. O. K. Galbraith, and the youth committees of parish councils raised funds to purchase new recreational equipment and defray special expenses of the Nashville Catholic Youth Center. Funds raised by the St. Mary's Parish Council of Catholic Women met a long felt need in the inauguration of a Catholic Book Store and Religious Articles Mart in a downtown shopping district.

Charleston: The Bishop Walsh loan scholarship fund, established by the Charleston D. C. C. W., will permit the Council to offer assistance to one applicant for fall entrance to the National Catholic School of Social Service.

Omaha: The approximate cost of a hospital train, \$625,000 in war bonds, was sold by the Omaha Deanery Council of Catholic Women during the 7th War Loan Drive. The Council sponsored Father Flanagan's Boystown Choir in a concert attended by 4,000 people, at which Jessica Dragonette was guest artist.

Savannah-Atlanta: Essay contests on "My Shrine" for students from the fourth to the eighth grade and for high school classes were held in each of the four deaneries. Judges were a priest, a teacher, and a lay woman. In addition to the diocesan prize, each winner received \$5 in War Stamps.

Santa Fe: The Committee on Family and Parent Education, working through P.-T.A.'s, sponsored a successful program on Christian Family Life, with a symposium on Christian Marriage by high

school students, a round-table discussion—"The Family and the Radio"—by mothers and teachers, family Communion to open the observance of National Family Week, participation in Catholic youth activities, cooperation with the City Junior Affairs Committee, and assisting the State and Welfare Departments in securing foster homes for transient children.

Oklahoma City-Tulsa: Challenged by the Most Rev. Eugene J. McGuinness, Bishop of Oklahoma City-Tulsa, to support one student at the National Catholic School of Social Service while he financed one other, the D. C. C. W. Board recommended the raising of funds by the four deanery councils before the beginning of the fall term.

Duluth: Thirty-five thousand hours of service to the Red Cross in providing convalescent bags for boys in hospitals; kit bags of useful articles for the boys going overseas; children's coats and coveralls; hospital slippers, fracture pillows, scarfs, caps and sweaters, is the fine record of the Duluth Diocesan Council of Catholic Women.

Milwaukee: As a help to parents, the Milwaukee A. C. C. W. made available to its members a reading list on Catholic Family Life dealing with such subjects as The Family, Child Relationships, Adolescence, Sex Instructions, Vocation, Marriage, and Birth Control.

WITH OUR NATIONALS

Daughters of Isabella: The largest membership in the history of the organization was reported at the meeting of the Board of Direction, Daughters of Isabella, in Toronto, Ontario, August 14, 15, and 16. Contributions for religious, charitable and educational purposes during the two-year period since the last biennial report in 1943 exceeded \$300,000.

Catholic Daughters of America: Court District of Columbia 212, Catholic Daughters of America, sold more than \$750,000 in Seventh Loan war bonds. Citation awarded by the Secretary of the Treasury states that these sales have enabled the Government to purchase two air evacuation planes with accommodations for 36 wounded each. In addition to the cost of the planes, sales will enable the Court to sponsor a fully-equipped general overseas hospital.

NOTE: The series of legal resumes by members of the N.C.W.C. Legal Department entitled "Legal Developments Affecting the Church," appearing each month in CATHOLIC ACTION, will be of interest to all Council affiliates.

NATIONAL COUNCIL CATHOLIC MEN

Compliments on Radio
Music—Chile—Radio
Schedules—Atomic Bomb

CATHOLIC HOUR LISTENERS TALK ABOUT RADIO MUSIC

THE purpose of the music on most radio programs is to intrigue the listener into keeping his dial tuned to the station and to put him in a favorable mood for accepting the program's message. In the excerpts below we bring you the opinions of listeners from all parts of the country on the effectiveness of the Catholic Hour's music. Space prevents our giving a similar series of testimonial letters to the effectiveness of the music on the Hour of Faith. We ask all our listeners, especially our affiliates, to encourage others to listen to these great programs which have been so favorably received. Here are some of the commendations:

Montebello, Calif.—"May I express the thanks of many of your listeners for the recent excellent music on the Catholic Hour."

Martinez, Calif.—"Again thoroughly enjoyed the music on the Catholic Hour program yesterday by the seminarians in Baltimore. . . . They sing beautifully—hope we have an opportunity to hear them often on your program."

Ashtabula, Ohio.—"Ashtabula Knights of Columbus Council 360 are organizing a choir, early this fall, and we would greatly appreciate the necessary information to enable us in obtaining copies of the music sung on today's all-music broadcast, 'Songs of Praise and Prayer.'"

"If available, a copy of the narration used would help us a great deal in planning our first recital."

Albuquerque, N. Mex.—"Your musical program today (July 8, all-musical program) is the best yet, particularly the glorious plainsong melodies."

Washington, D. C.—"Your program this evening (July 8, all-musical program) was wonderful—so many beautiful hymns and sung so heavenly. We listen every Sunday. Today was a real pleasure but it didn't last long enough. I wish we could hear it more often."

Norwood, Mass.—"The broadcast on June 10 was beautiful and impressive, especially from the musical side. I hope you can retain the services of the seminarians of St. Mary's, Baltimore, many more times. It is really liturgical Catholic music very well sung. Thank you for the privilege of hearing them."

Ford City, Pa.—"Salute to the Catholic Hour! The eternal truths are getting the classical setting and presentation they deserve. I want to say especially how happy I was to hear the Seminarians of Old St. Mary's Seminary, Baltimore."

"Can't we feature all of our seminary choirs the country over? It would help them to take their choral work in the Seminary with deep enthusiasm and they would present programs of which we could be justly proud. I vote for a series of seminary programs."

Albany, N. Y.—"Please convey my appreciation to the Rev. Eugene Walsh and the male choir of Old St. Mary's Seminary. It is one of the finest male choruses I have heard. The tone was beautiful, the balance excellent, and showed painstaking care in the preparation of the music which was broadcast. I have sung with a male chorus in Albany for over 30 years, and in my capacity of reviewer, I have listened to many outstanding groups over a long period of years. This group of Sunday night was on a par with any of them."

Chicago, Ill.—"Every good male choir captivates the powers of my soul. But a splendid choir of seminarians that is directed by a noted choirmaster, is an echo of Heaven."

St. Cloud, Minn.—"The music heard on today's Catholic Hour (June 17) was, far and away, the best I have ever heard on this program and I have been listening for quite some time."

Louisville, Ky.—"We loved the Gregorian chant from the Mass for Peace, and ask for more. It is vital, beautiful, brief, inspired, tested and true. The seminarians of St. Sulpice under Father Walsh sang well."

Fort Devens, Mass.—"I marveled at the rich, yet well-modulated tones of St. Mary's choir, particularly in the *In manibus Tuis*."

Los Angeles, Calif.—"I especially enjoyed the Requiem as chanted by the choir and the *Adoro Te Devote*. . . . I am earnestly hoping to hear more of the Gregorian and plain chant. There is nothing to compare with it. Having been a member of church choirs for 15 years from Maine, Oregon and California, I can truly appreciate such outstanding music."

Youngstown, Ohio—"The Seminary Choir singing brings home the fact that the Church has many such excellent

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(Department of Lay Organizations, National Catholic Welfare Conference)

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choirs throughout the country. These Seminary Choirs should be on the radio more and more in the future. Many people tune in and hold your program because of your opening music."

Baltimore, Md.—"Allow me to express the opinion that the St. Mary's Choir is so much better than anything you have ever had that I hope you will engage them permanently."

Ontario, Canada.—"May I truly compliment your good fortune in having what I consider the best ever of your musical accompaniments in the exceptional chant and organ of Old St. Mary's Seminary Choir directed by Father Walsh. It is better than the Solesmes, or any imported Plain Chant or Gregorian and should be transcribed in wax or aluminum for use in every parish choir in North America."

Haverford, Pa.—"May I ask for some more singing of the choir of St. Mary's Seminary, Baltimore."

Miami, Fla.—"I should like to express my appreciation of the Catholic Hour all-musical program of July 8.

"I know it was more or less an unpremeditated affair, but it was none the less very enjoyable and I hope that we will have similar programs in the future."

Phoenix, Ariz.—"Please give me the names of the wonderful musical selections sung by the excellent choir (July 11). I've never heard such beautiful music."

On Sunday, July 15, the Choristers of the Church of St. Philip Neri, Bronx, New York, presented the first program of their series which extends through the end of August. Among the many letters of commendation for this choir's work we have selected the following which we

think is especially touching. The writer is in all probability himself a leper:

Kalaupapa, Molokai,
July 17, 1945.

National Council of Catholic Men,
1312 Massachusetts Avenue, N. W.,
Washington, D. C.

DEAR SIRs:

In listening to the "Catholic Hour" this past Sunday, July 15, 1945, I heard the song entitled "The Lord's Prayer," (Pater Noster) which was played by John Harms at the organ and was sung by the baritone soloist. This song was composed by a French composer. It was so beautiful that I'm requesting to see if I could at least purchase the music sheet for baritone voice.

I spoke to the priest of this Leper Colony here, and he is a French priest and an astoundingly beautiful pianist. He was born in France, and came from a very prominent family there. He asked me to write to you and ask you to send a music sheet of that song which he is also interested in.

Father Peter is his name, and he has put in just about 16 years at this Leper Colony. As you know Father Damien DeVeuster (Martyr of Molokai) had spent 16 years here before he passed away. Father Peter conducts his own choir here, which consists of patients. He loves music deeply.

The choir here was highly complimented and praised by our Bishop James J. Sweeney as the best he has heard in the Hawaiian Islands. The credit goes to our pastor, Fr. Peter.

Kindly assist us by sending one music sheet of the Lord's Prayer. Thank you ever so much.

Sincerely in Jesus,

(Signed) JAMES J. DAVIDSON.

MORE THAN A THOUSAND WORDS

Nine months ago the San Antonio Council of Catholic Men got a terrific jolt when WOAI, after having carried the CATHOLIC HOUR since its inception 15 years ago suddenly announced they were going to drop it.

"The Hooper rating," they said, "shows so few people are listening that we are not justified in carrying it."

So the Council went to work. You have to advertise anything, no matter how good it is, they reasoned. If nobody knows the President of the United States is going to speak, even he will have an empty hall.

In the current issue of the San Antonio *Bulletin* it is reported that the Council spent \$438.86 contributed by 20 parishes for the following advertising material during the month of February, March, April and June: Display ads in two metropolitan papers, carrying a picture of the Catholic Hour speaker, run every Sunday for 17 weeks; 500 two-color show-cards carrying a large picture of the Catholic Hour speaker displayed in business windows in the downtown section; 10,000 illustrated radio circulars mailed individually to non-Catholics inviting them to tune in.

And the Chinese say one picture is worth 10,000 words. The Hooper rating went over the fence.

CHILE

"The First Inter-American Catholic Action Week," says the *Bulletin* of the Toledo Council of Catholic Men, "was held last month in Santiago, Chile, with Father John P. Considine attending as the representative of the United States. Father Considine, vicar general of Maryknoll, was the official representative of the National Catholic Welfare Conference at Washington, and read a letter to the Inter-American convention from the National Council of Catholic Men.

"The assembly advocated the founding of an Inter-American Catholic Action Information Office to which each country in the western hemisphere would send periodical reports, pamphlets, books, clippings and statistics of special interest to the lay apostolate.

"From Rome, Cardinal Pizzardo sent the following message to the assembly:

"His Holiness gratefully acknowledges the filial homage of the Inter-American Catholic Action Week, prays that it will produce excellent fruit, and cordially blesses its organizers and the delegates attending.

"Cardinal Pizzardo, spiritually united with this large, happy and magnificent representation of Catholic Action in the American countries, asks the Omnipotent to bless copiously its organ-

izers, participants and works so that they may produce abundant fruits assuring to their countries an immense participation in the powerful benefits growing out of a Christian civilization in which the social teaching of Christ reigns.'

"It is good for the membership of the Toledo Council of Catholic Men to appreciate that they are a part of this new development, and that they have a duty to contribute toward its success as well as the right to share in its advantages.

"Moreover, this First Inter-American Catholic Action Week provides occasion to remind us of how close our work of Catholic Action is to the Holy Father himself. It would be easy for us to lose sight of this and to look upon our own group as a sort of an independent enterprise.

"Let us fasten our eyes on these words of Cardinal Pizzardo: 'An immense participation in the powerful benefits growing out of a Christian civilization in which the *social teaching* of Christ reigns.'

"The words 'social teaching' must be kept to the forefront if we are to stick to the job that is ours through Catholic Action. By keeping this before us as a chart of our course, we also are prompted to ask ourselves this question: 'Do I know very well what the social teachings of the Church are?' If we must answer 'no,' at least it is comforting to realize that the remedy is not out of reach. We can learn the social teachings of the Church just as we can learn anything else. We can learn it by keeping in touch with our Catholic papers, magazines, pamphlets, books, conferences, and through our committees."

SOUTHERN SPEAKER

Reverend Thomas E. O'Connell, pastor of St. Paul's Church, Richmond, Va., has been on the Hour of Faith since August 5 and will continue through September 30. The general title of his series is "On Going a Journey." If you haven't heard him, don't miss it. The Hour of Faith is broadcast over the American Broadcasting Com-

pany network every Sunday at 11:30 a. m., E. P. T. If the A.B.C. (Blue Network) station in your vicinity is not carrying it we urge you very strongly to call on the manager at once and ask him to put it on. He can if he really wants to, for even if the half hour period at 11:30 a. m. is tied up, he can make a transcription of our program and put it on later.

Just consider this proposition for a minute. You are an affiliate of the National Council of Catholic Men. We stay up nights and spend plenty of money producing a high-class, effective program of which you may justly be proud. The A.B.C. Network furnishes the time free; and it is worth thousands of dollars. Then nobody is willing to take the time and go to the trouble of calling on the local station manager to get him to carry the program.

Will you drop us a line and let us know why this grand apostolic opportunity is going to waste in your locality if it is? If there is an A.B.C. station within listening distance of you and if it does not carry the Hour of Faith will you let us know why it doesn't? We can produce the program, but we must depend upon our local affiliates to get it on the air.

Father O'Connell, we started to say, was a soldier in World War I and was a Top Sergeant when mustered out. Upon leaving the Army, he made his studies for the priesthood at Belmont Abbey, N. C., where he was ordained. He has been pastor of St. Paul's Church for over twenty years, and is a former Commander of his American Legion Post. At present he is State Chaplain of the 40 and 8, and is chairman of the Catholic Committee of the South. Father O'Connell holds degrees from Holy Cross College and the Catholic University of America.

The titles for his talks for this month are:

September 2, "The Scenes We Pass"; September 9, "We Dine"; September 16, "The Folks We Meet"; September 23, "On Passing the Time"; September 30, "Journey's End."

RADIO SCHEDULE

THE CATHOLIC HOUR (NBC Network)

EVERY SUNDAY 6:00 p. m. E.P.T.

Sept. 2-9—William Hard, Roving Editor, Readers' Digest.

Sept. 16-23—G. Howland Shaw, former Assistant Secretary of State.

Sept. 30—Dramatic program.

Music: All-organ programs by Albin McDermott, Holy Name Church, New York City.

THE HOUR OF FAITH (ABC Network)

EVERY SUNDAY 11:30 a. m. E.P.T.

Rev. Thomas E. O'Connell of Richmond, Va., will continue his series of talks under the general title "On Going a Journey."

Music: Instrumental ensemble and male quartette under the direction of Paul Creston.

WHAT ABOUT THE ATOMIC BOMB?

ON SUNDAY, August 26, Mr. William Hard, roving editor of *Readers' Digest*, speaking on the Catholic Hour in the series of talks by outstanding Catholic laymen under the general title "Peace and the Postwar World," remarked as follows about the atomic bomb:

"Science has just given us its most potentially beneficent and its most potentially destructive gift. I allude, of course, to the most recent development of man's efforts toward the splitting of atoms. I allude to the atomic bomb. This discovery makes it utterly urgent that truth shall indeed spring from the earth and that all nations shall know what all other nations are doing in the field of preparation for new battles and new horrors.

"It must not be assumed that we Americans can long be the sole possessor of the final secret of the manufacture of that bomb. The British and Canadian Governments took a notable part in the experiments that led to the ultimate factory formulation of the secret. Moreover, if you read any even short summary of the scientific researches which have constituted, as it were, the laboratory portal to the factory manufacture of the bomb, you will be struck by the fact that among the scientists who have conducted those audacious and intricate researches there are not only Americans and Canadians and Englishmen and Scots, but Frenchmen, Italians, Germans, Scandinavians, Russians, Poles. God did not make His children into those who can investigate the atom and those who cannot. . . .

"How, then, shall the results of such researches be controlled toward good and away from evil? It is suggested that only the new United Nations International Organization, through its general assembly and through its security council, should be permitted to manufacture atomic bombs. All individual nations would be forbidden to manufacture them. It is suggested, on the other hand, that no individual nation would be willing to pass control over its whole national physical existence to an international body in which its voice would be only one of many voices. It is suggested that the United States, for instance, for its own security against an international body dominated perhaps by its rivals or enemies, would always want to retain the right and the power to manufacture a certain quantity of weapons of its own, no matter how horrific those weapons might be.

"Let us suppose either one of these two cases. Let us suppose that the sole treaty right to manufacture the bomb is in the international body and that every individual nation has engaged not to manufacture it for itself. Or let us suppose that

each individual nation, under the regulation of armaments promised by the new United Nations International Organization, keeps the right to manufacture the bomb in a certain limited quantity. In both cases the next step in international morality and in international human unity becomes manifest. That next step is this:

"Every nation must now surrender some of its alleged exclusive power over its own territory. Every nation must now allow the representatives of the new United Nations International Organization to come upon its territory and to go all over it and to inspect its laboratories and factories to make sure, in the one case, that it is not manufacturing any atomic bombs at all, or to make sure, in the other case, that it is not manufacturing them beyond the agreed limited quantity. Secrecy in preparations for war must now be abandoned. Complete international knowledge regarding those preparations now becomes necessary if any degree of physical safety or of ease of mind is to be preserved for mankind. We come face to face now with the action which is necessary in order to accomplish even the slightest approach to President Roosevelt's Fourth Freedom: Freedom From Fear. Truth must spring from the ground from all of earth's ground, from every tribe and family and nation of men, regarding the world's manufacture of armaments."

NOTED CATHOLIC HOUR SPEAKER DIES

Mr. Thomas F. Woodlock, noted Catholic layman of New York, died on August 25. He had spoken last year on the Catholic Hour during the course of the series of talks by prominent Catholic laymen. His importance as a Catholic was beautifully expressed in an editorial in the new York *Times* on August 27, which read in part:

It would be "narrow and unjust" to think of the late Thomas F. Woodlock "solely, or even mainly, as a financial writer," since he "had long been recognized in this country as one of its leading Catholic laymen." Mr. Woodlock was editor of the *Wall Street Journal* from 1902 to 1905 and returned to serve as a contributing editor from 1930 until his death last Saturday.

"And he did not keep his religious and economic beliefs, as so many of us do, in separate compartments sealed off from each other," the editorial added. "On the contrary, both in his writings and in his conversation on economic and political subjects he would unashamedly begin with a religious or a moral premise, and base his conclusions on it."

"He retained to the last his intellectual resilience and curiosity. Perhaps most striking of all was the sense he gave his listeners (certainly without any conscious effort on his part to give it) of rare moral stature."

THE FAMILY, STATE AND CHURCH

By Most Rev. Karl J. Alter,
Adapted from
"The Family Today" by C. J.ENZLER

THAT the State has some responsibility for the welfare of the family, and therefore some authority respecting it, must be accepted as a postulate of any social order. The pertinent question however is: how much responsibility and how much authority does the State rightfully possess.

Neither the Constitution of the United States nor the Bill of Rights makes any mention of the family. All the emphasis is on the rights and duties of the individual citizen. The authority of the State however, is definitely recognized as limited, for the document accepts as an axiom or antecedent postulate that every man is endowed by the Creator with the inalienable right to life, liberty and the pursuit of happiness. Whilst no definition of these terms is given, it must be admitted as a logical sequence that the terms "liberty and the pursuit of happiness" imply the right to establish a family and achieve its purposes.

More than a hundred and fifty years have passed since this Constitution was adopted. New social problems have arisen and there is a new orientation of mind reflected in the fundamental law of recently organized States. Both the Communist and Fascist States place the major emphasis not on the individual but on the community as a whole.

In spite of this departure from earlier precedent, it is refreshing to find that those States which retained their hold on fundamental Christian truths still emphasize the rights of the individual. What is new and most encouraging is that they emphasize even more the rights of the family as the fundamental social unit in human society. In the new Constitution of Ireland, Article 41 begins thus: "The State recognizes the family as the natural, primary and fundamental unit group of society, and as a moral necessity possessing inalienable and imprescriptible rights, antecedent and superior to all positive law." Article 42 of the same Constitution has this statement: "The State acknowledges that the primary and natural educator of the child is the family."

Even prior to the adoption of the Constitution of Eire we find an equally striking innovation in political thinking embodied in the Constitution

adopted by Portugal in the year 1933. The whole of Section III of the first part of this document concerns the position of the family in the new Portuguese State.

It is interesting to note that the celebrated encyclical of Pius XI on Christian Marriage entitled, *Casti Connubii*, was issued in December of the year 1930. No one who is familiar with this document can fail to observe a striking similarity between the two Constitutions mentioned above and the doctrine expounded by Pius XI concerning the rights and duties of families. Pius XI following in the footsteps of his predecessor, Leo XIII, requires that in the State "such economic and social methods should be set up as will enable every head of a family to earn as much as, according to his station in life, is necessary for himself, his wife, and for the rearing of his children."

Our present Holy Father Pius XII reiterates this teaching of his predecessor in a broadcast of June 1, 1941, where he speaks of three fundamental values of social and economic life. "In the family the nation finds the natural and fecund roots of its greatness and power. If private property is to contribute to the good of the family, all public standards and specially those of the State which regulate its possession must not only make possible and preserve such a function—a function in the natural order under certain aspects superior to all others—but must also tend to perfect it."

The Church recognizes that the State has definite rights and responsibilities concerning the civil effects of marriage, the standards of education for citizenship, the security of the family against the hazards of life such as sickness, disability, old age, or unemployment.

But the Church rejects the right of the State to forbid marriage or decree divorces, compel sterilization, birth control, compulsory secular education or mere civil marriage.

The position of the Church is fundamentally that of democracy which stands for the rights and the liberties of the individual, and is opposed to the unrestricted authority of the State. In defending, therefore, the family, its rights, its duties, its functions, we claim to speak as Americans, as honest liberals but especially as sincere Christians.

LEGAL DEVELOPMENTS AFFECTING THE CHURCH

Religious Cemeteries: Perpetual Care Trust Funds

THE statutory provisions governing the administration by cemetery associations of perpetual care trust funds have been under discussion recently by the legislatures of several states.

In Illinois, several bills were introduced, the enactment of which would have restricted the property exercised by administrators of cemetery funds under existing law.

Customarily, religious cemeteries not incorporated under a Membership Corporations Law are granted a particular status under the statutes.

The legislature of Illinois, finding the proposed legislation controversial, rejected the bills that were before it and passed a bill creating a commission consisting of five members of the House, five members of the Senate, and five members to be appointed by the Governor to make a study of the cemetery laws of Illinois and other States, and prepare and present to the Sixty-fifth General Assembly in 1947, or to any special session called for that purpose, an adequate and workable cemetery code.

Amendments adopted in New York refer chiefly to the administration of perpetual care trust funds. One of these amendments adds a new section to the Membership Corporations Law:

"Sec. 27—Investment of Funds.

"Subject to the limitations and conditions contained in any gift, device or bequest, a membership corporation, created by or under a general or special law, may invest its funds in such mortgages, bonds, debentures, shares of preferred and common stock and other securities as its directors shall deem advisable. This act shall take effect immediately."

The same New York Legislature, however, adopted amendments affecting cemeteries as follows:

Hereafter funds received for perpetual care of a cemetery lot "shall be invested within a reasonable time after receipt thereof" and kept invested only in securities authorized by law for investment of trust funds.

A cemetery corporation may make reasonable charges for any acts and services authorized by its owner and rendered by the corporation in connection with the use, care, management and protection of lots, plats, and parts thereof. It is

required further by the amendment that a "list of charges" shall be plainly printed and conspicuously posted in the office of the corporation and in appropriate places on the cemetery grounds.

Another amendment provides that the directors of a cemetery corporation *shall annually, within sixty days after the close of each calendar or fiscal year*, make, sign and file at the office of the corporation a detailed accounting and report of trust funds held and the use made of such funds and of the income thereof for the preceding year.

While these changes in the New York law are amendments to the Membership Corporations Law and only affect cemetery corporations organized and operated under that law, which excludes a cemetery owned by a religious corporation, there is in the Membership Corporations Law a provision having to do with the disposition of money paid for the care of burial lots, of which the introductory paragraph reads:

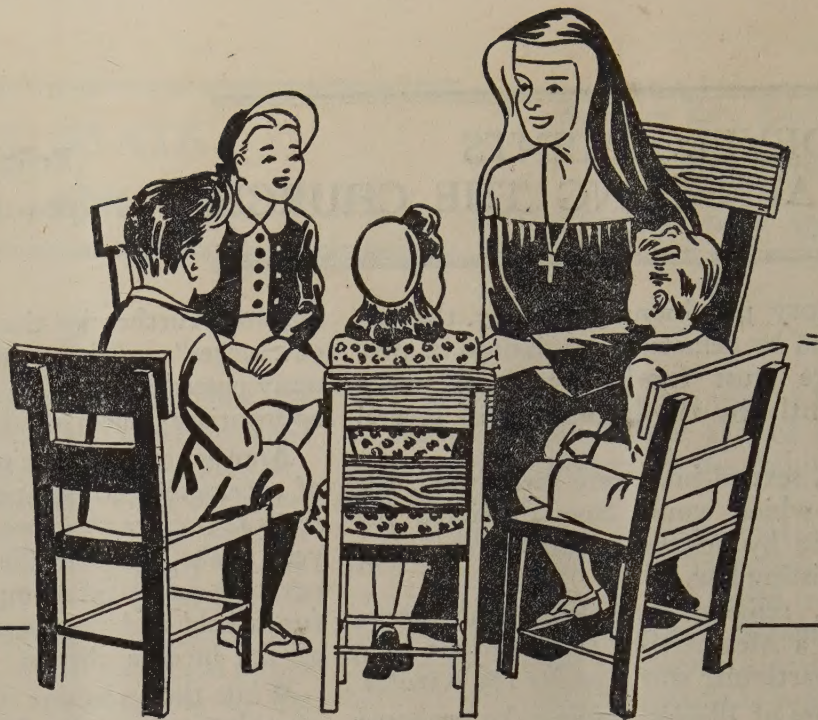
"Every cemetery corporation subject to the provision of this article, every *other cemetery corporation or association* and every *religious corporation or association* having charge and control of a cemetery, which heretofore has been, or which hereafter may be used for burials, shall keep, separate and apart from its other funds, all moneys and properties received by it for the perpetual care of any lot in its cemetery."

Persons in charge of cemeteries need to be fully and accurately informed of the laws of their state governing the administration of funds and properties belonging to the cemetery. In many instances it has been found advisable to bring Catholic cemeteries organized under a religious corporation law under the Membership Corporations Law.

Cemetery administrators may look forward to a further discussion of laws affecting cemetery administration. Federal legislation may affect the Catholic cemetery. This is true particularly of legislation to provide for the burial of deceased members of the armed services.

There is afoot a strong movement to set aside an area in each state for the internment of soldiers. Cemetery administrators should be in a position to represent the best thinking of their communities in this matter.—*Wm. F. Montavon.*

BACK TO SCHOOL



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